

Chapter 4

The Vital Substances: Qì, Xuè, Jīn-Yè, Jīng and Shén

Goals of this chapter

Explain the concepts and functions of the Vital Substances.

Learning Goals

After this chapter you have to be able to:

- explain the following concepts:
 - Qì
 - Xuè – Blood
 - Jīn-Yè – Fluids
 - Jīng – Essence
 - Shén – Spirit
 - Xiān Tiān Jīng – earlier heaven essence
 - Hòu Tiān Jīng – later heaven essence
 - Yuán-Qì – source Qi
 - Gǔ-Qì – food Qi
 - Kōng-Qì – Air
 - Zōng-Qì – chest Qi or gathering Qi
 - Zhēn-Qì – true Qi
 - Wèi-Qì – defensive Qi
 - Yíng Qì – constructive Qi or nutritive Qi
 - Hún – ethereal soul
 - Pò – corporeal soul
 - Yì – thought
 - Zhì – will power
- explain functions of Qì, Wèi-Qì, Xuè, Jīn-Yè, and Jīng
- explain how Qì, Xuè, Jīn-Yè, Jīng and Shén are formed
- explain the relationship between Qì and Xuè
- explain the relationship between Jīn-Yè and the organs, Jīn-Yè and Qì, and Jīn-Yè and Xuè
- explain the different forms of Shén and their relationship with organs

Introduction

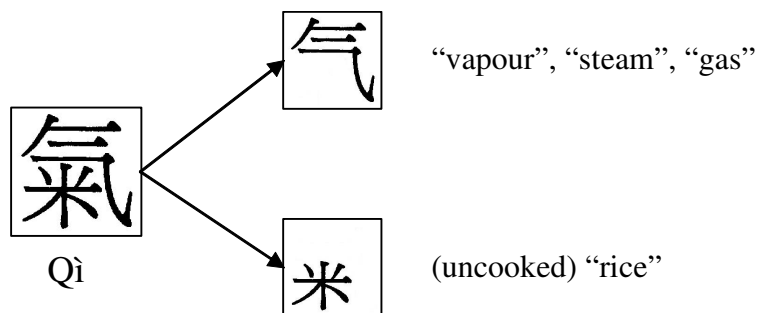
Traditional Chinese Medicine (TCM) describes the human body completely different than Western Medicine (WM) does. The point of view of TCM is one of correspondences, mutual relationships, and different levels of energies in the body. WM has a biochemical view.

The vital substances describes in this chapter are used in TCM for describing the functioning of our body in detail.

Assignment

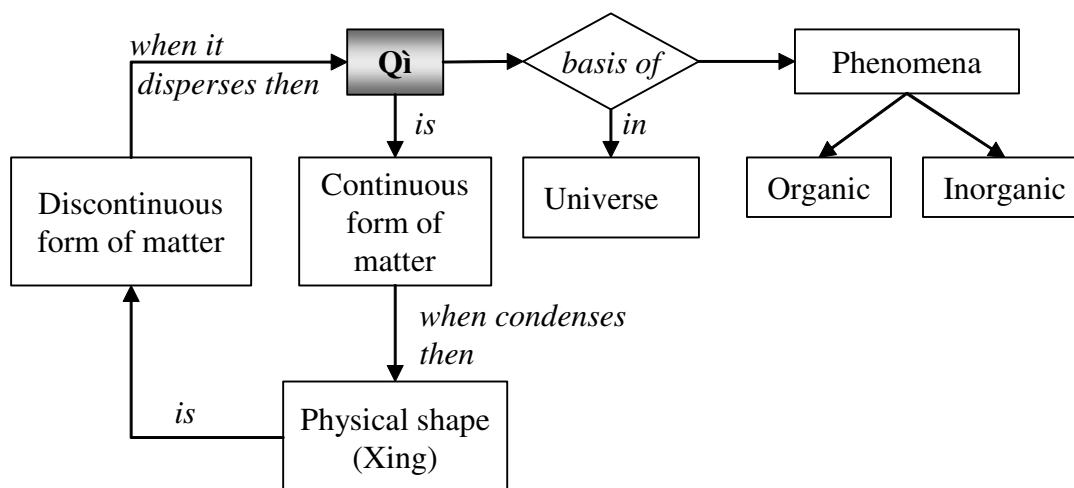
Read chapter 3 and 4 of The Foundations of Chinese Medicine (G. Maciocia). Study the different models below and write in your own words what this model tells you. Add comments of your teacher to the models.

Qì in Chinese Philosophy

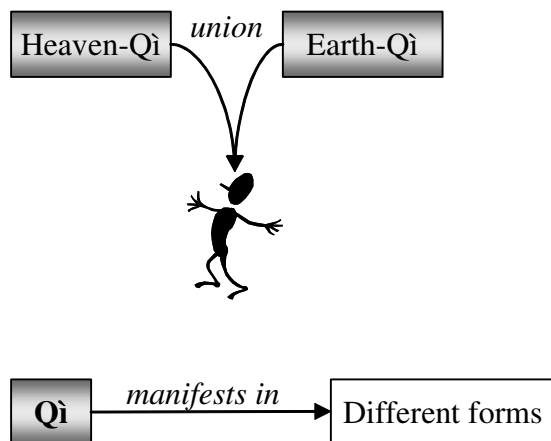


“as steam produced by cooking rice”

Qì has different densities.

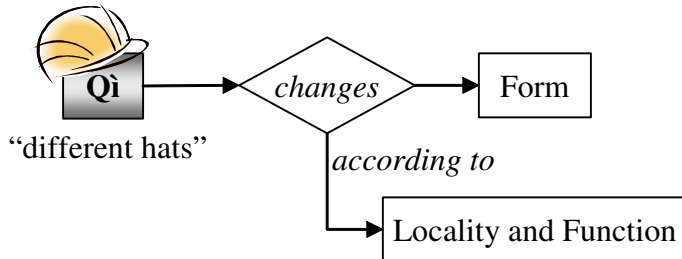


Qì in Chinese Medicine



Two aspects relevant to medicine:

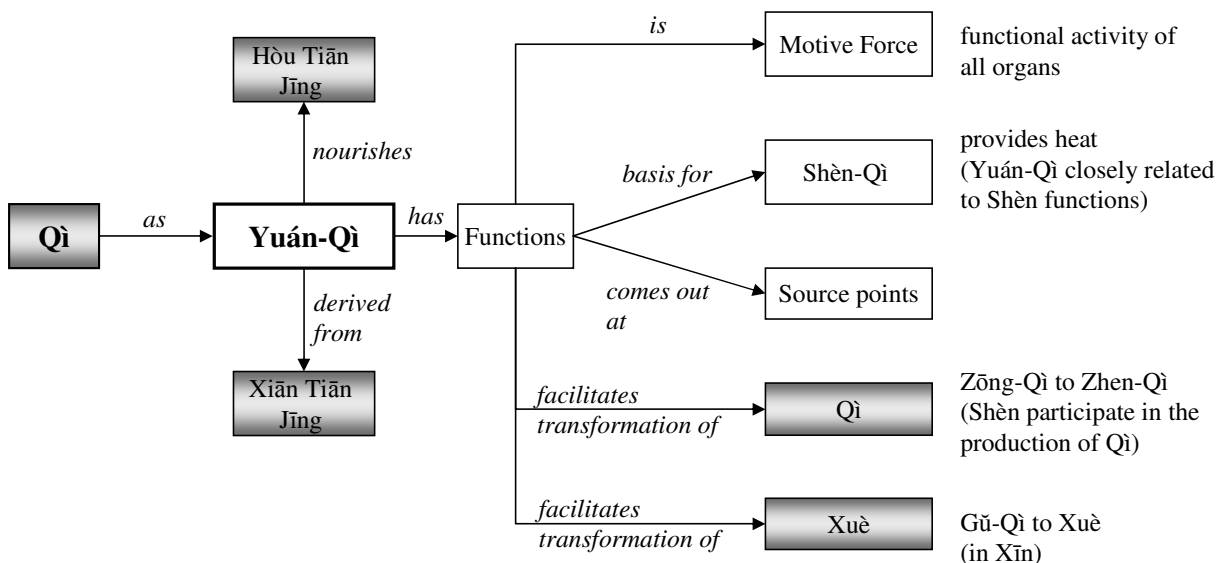
- Qi is an energy which manifests simultaneously on a physical and spiritual level;
- Qi is in a constant state of flux and in varying states of aggregation. When Qi condenses, energy transforms and accumulates into physical shape.



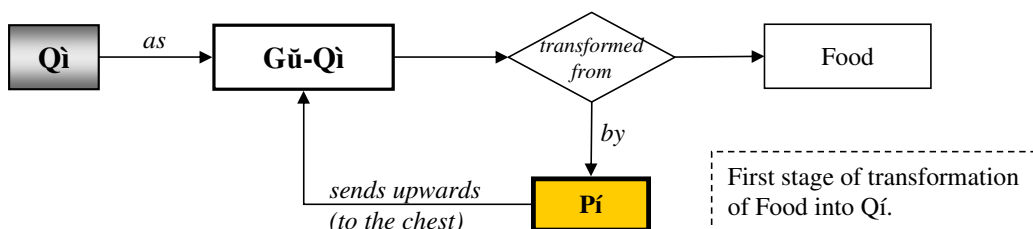
Two major aspects of Qi:

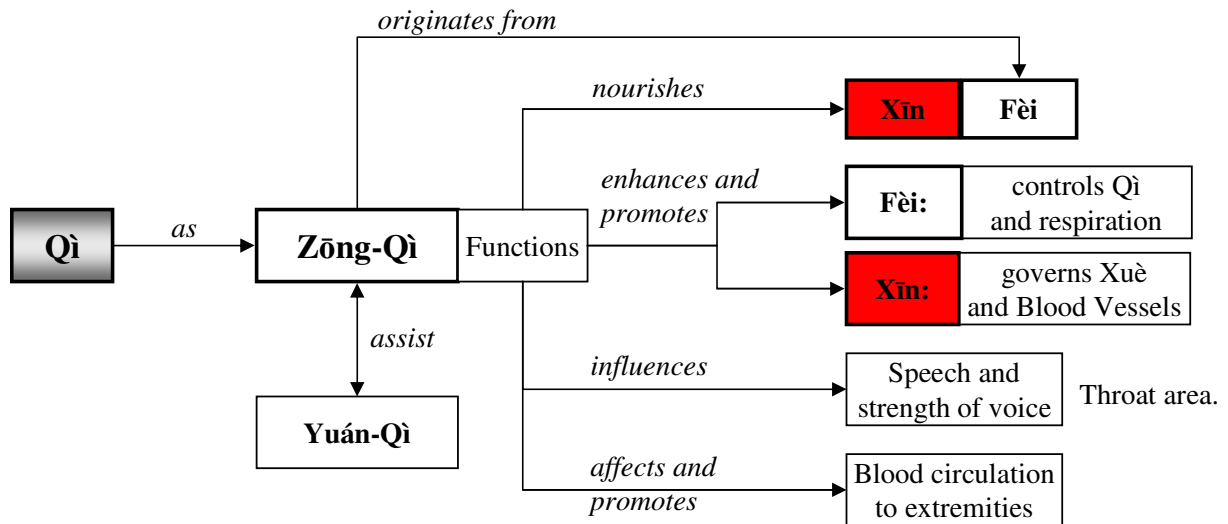
- Qi = refined essence produced by internal organs. Function(nourishing body and mind)
- Qi indicates functional activity of internal organs. e.g. Gān-Qi ≠ portion of Qi residing in Gān. Gān-Qi = complex of functional activities. → ensuring smooth flow of Qi.

Various forms of Qi



Gu-Qi means: "Qi of food", "Qi of grains".





Area where Zong-Qi collects in chest is called “Sea of Qi”. The controlling point is Shanzhong CV-17 (Ren-17).

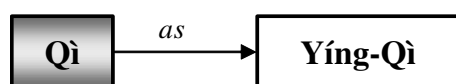
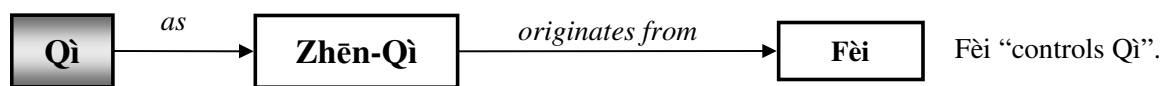
Zong-Qi is also treated via Heart and Lung channels and by breathing exercises.

Zong-Qi affected by emotional problems.

Zong-Qi flows downwards to aid Shen-Kidneys.

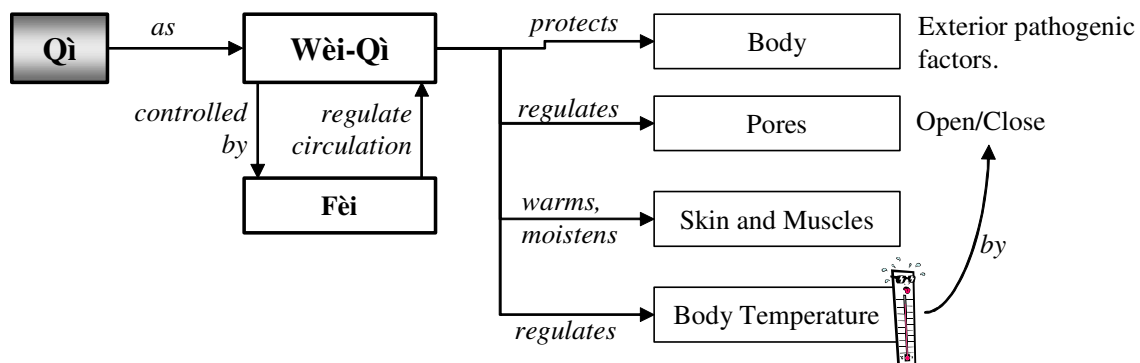
Yuan-Qi flows upwards to aid respiration.

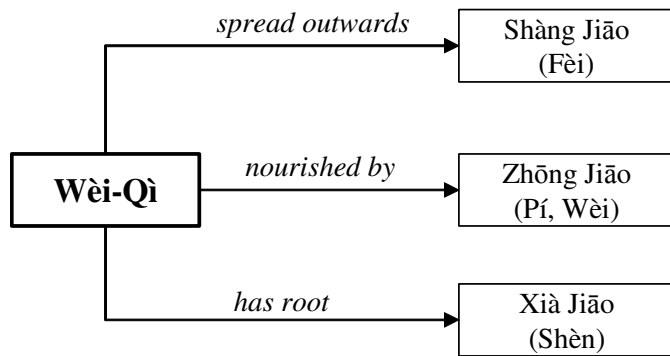
Zong-Qi is also called: “Chest-Qi” (Xiong-Qi) or “Big-Qi” (Da Qi).



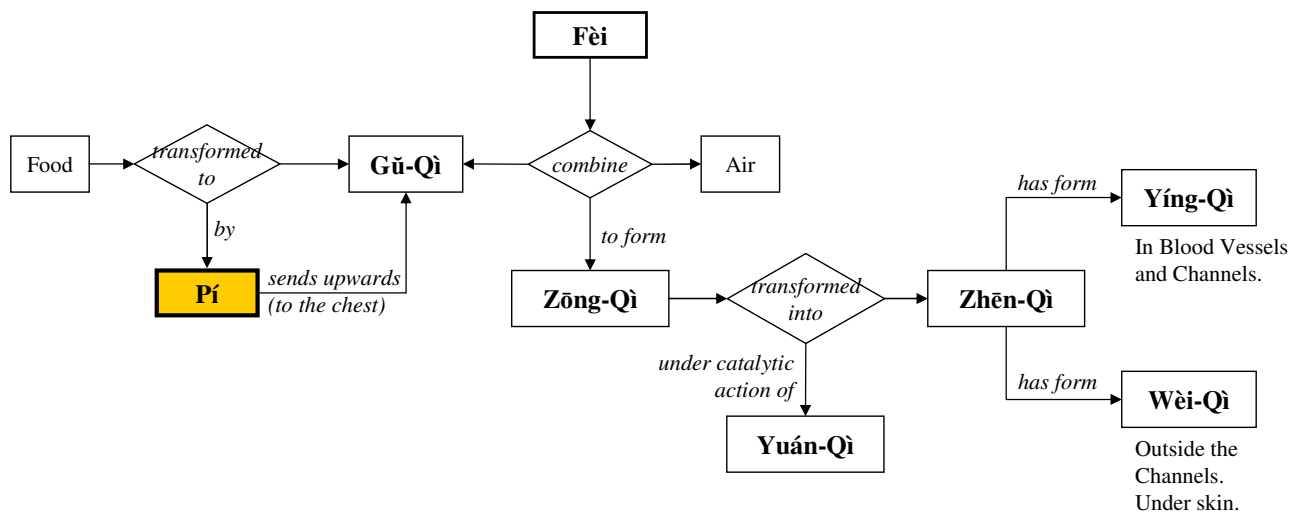
This Qi is activated by acupuncture. It is interior and it nourishes.

It flows in blood vessels and channels.





Relationship between the various forms of Qi



Zhōng-Qì - Is Qì of Pí and Wèi, or Hòu Tiān Qì derived from food.

If Pí-Qì Xū gives rise to prolaps of an organ, then can be due to Zhōng-Qì Xū.

Zhèng Qì - is the active aspect of all components including Zàng-Fǔ, Xuè, Jīn-Yè, Jīng and various forms of Qì in maintaining health and resisting disease (protecting the body from invasion by exterior pathogenic factors). It indicates the body's resistance to pathogenic factors.

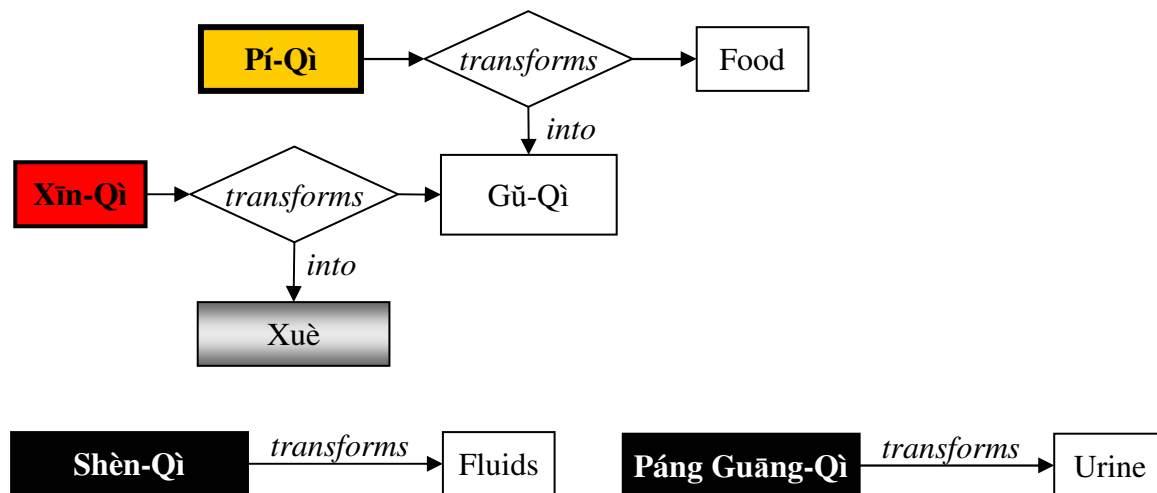
Xié-Qì – different types of evils. For example exterior pathogenic factors. These attack the body.

Basis functions of Qi

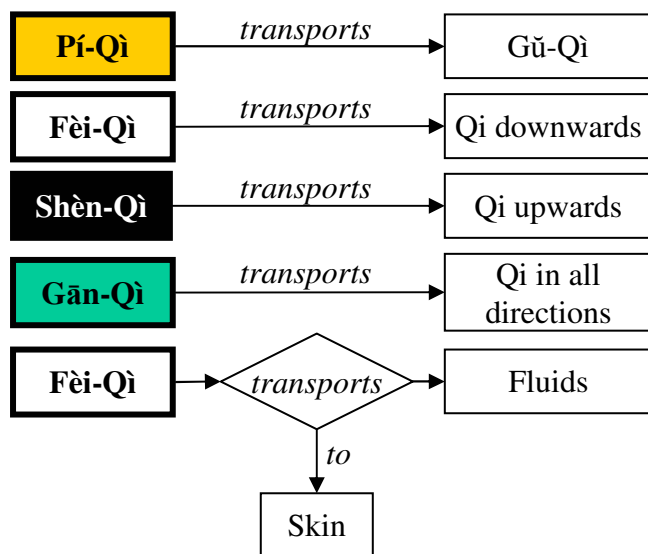
The basic functions of Qì are:

- transforming
- transporting
- protecting
- holding
- raising
- warming

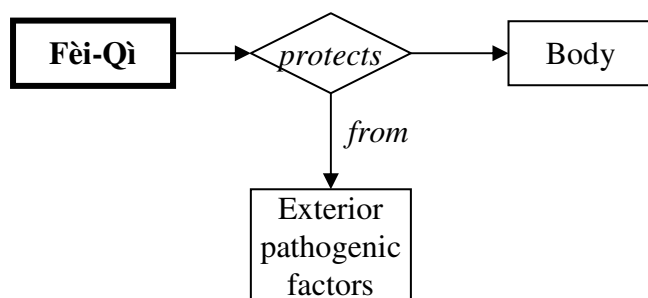
Transforming function



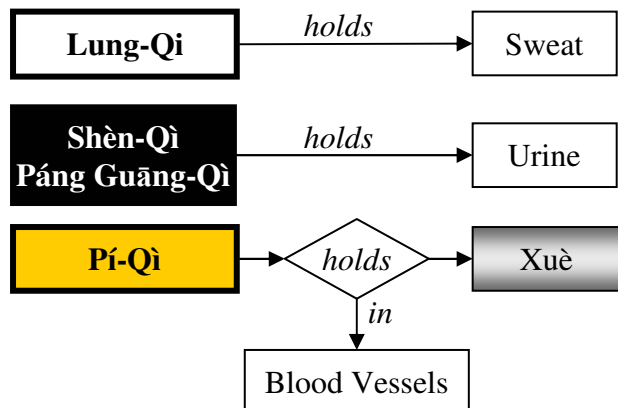
Transporting function



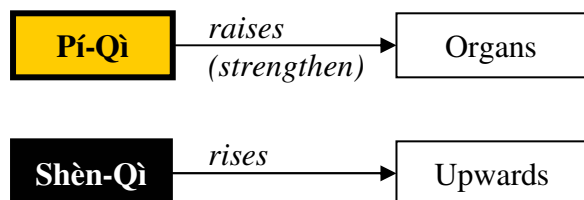
Protecting function



Holding function

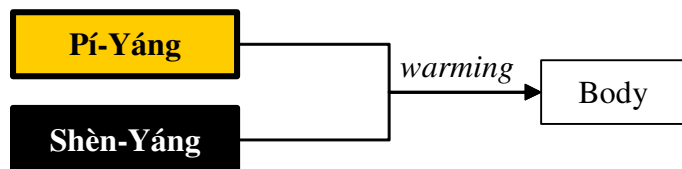


Raising function

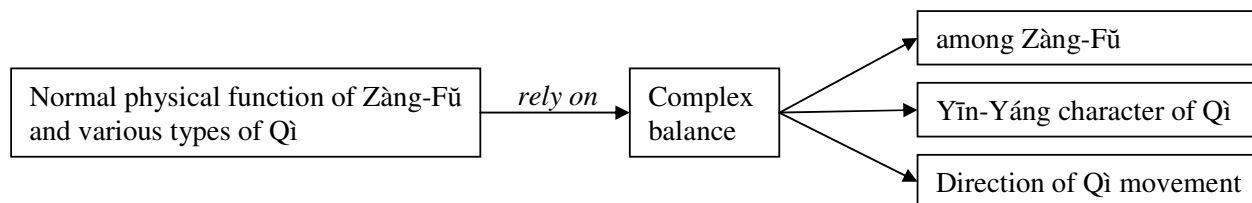


Warming function

A function of Yáng-Qì.



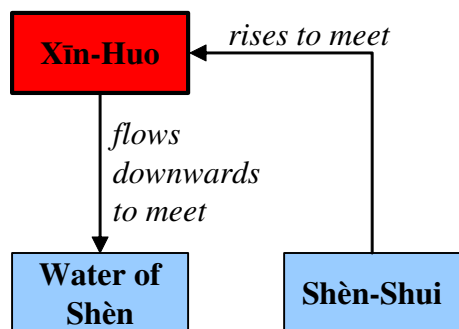
Direction of movement of Qi



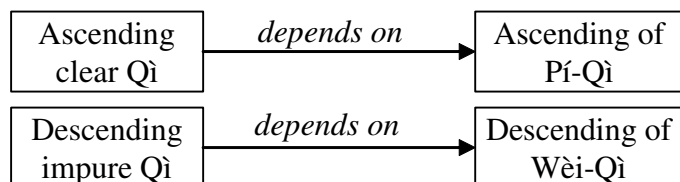
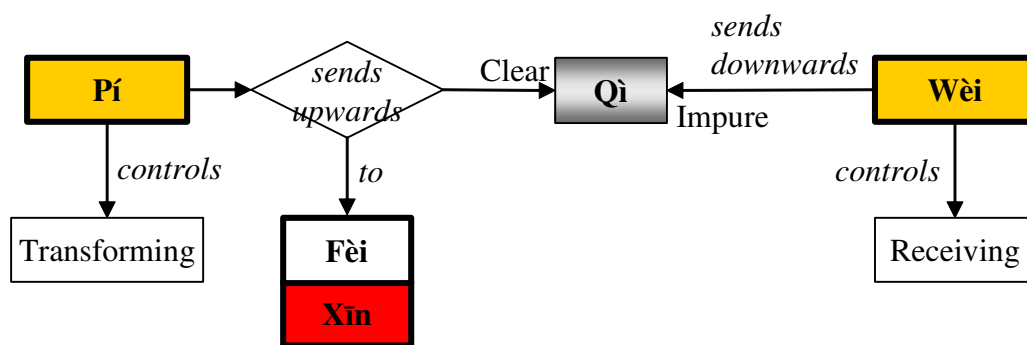
The various types of Qi have to flow in the appropriate directions. This is called "Ascending-descending and exiting-entering" in Sù Wèn chapter 68.

Examples are:

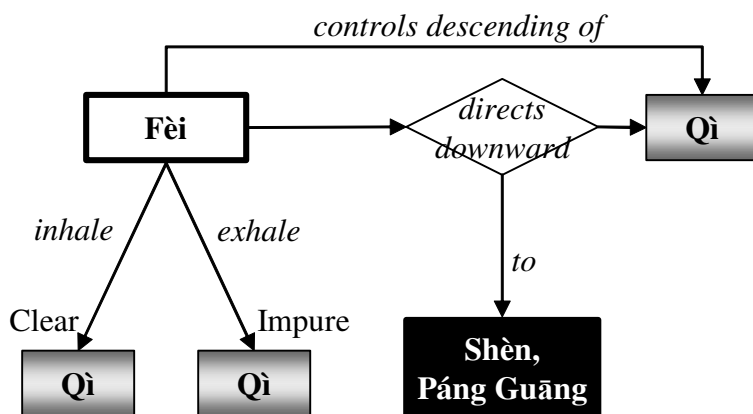
Xīn – Shèn



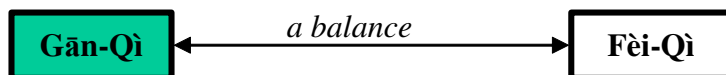
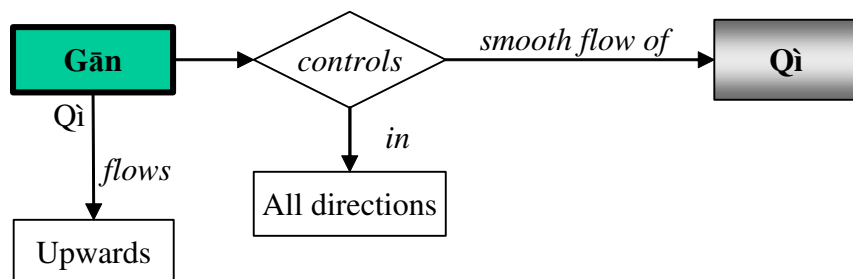
Pí – Wèi



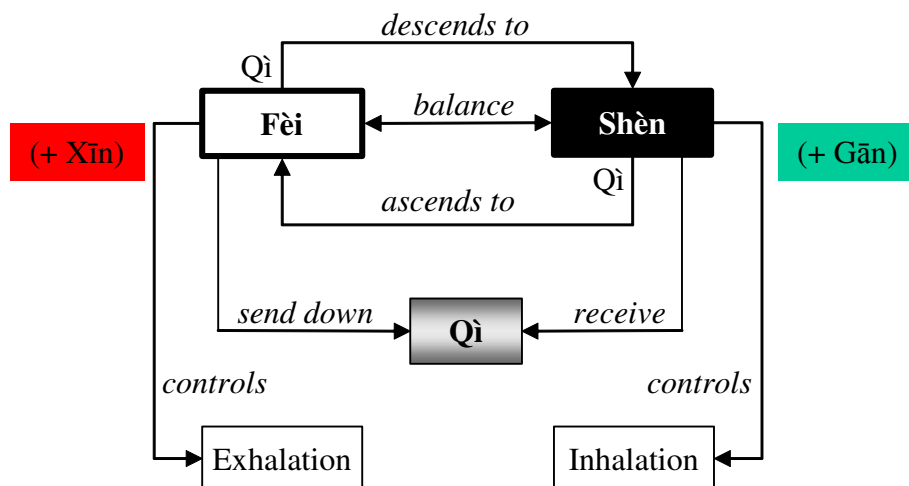
Fèi



Gān



Shèn



Pathology of Qì

Qì Xū – Qì deficiency: mainly Fèi, Pí, and Shèn.

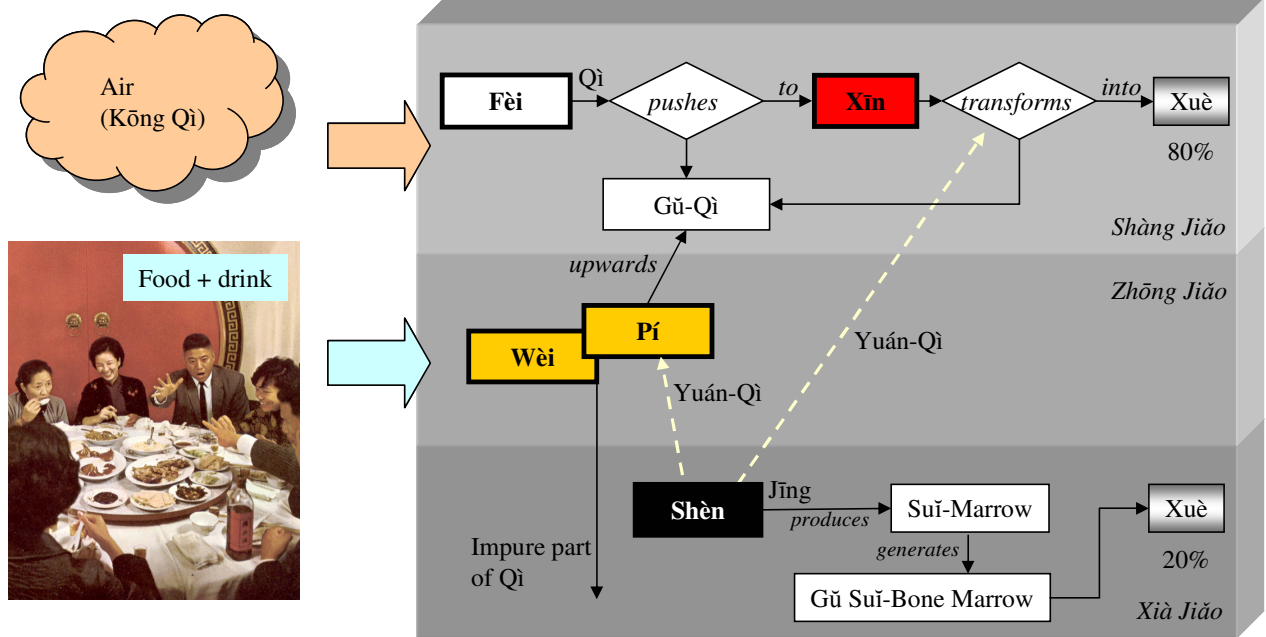
Qì Xiàn – Qì sinking: sub type of Qì Xū. Applies mostly to Pí-Qì.

Qì Zhì – Qì stagnation: Qì cannot/does not move and stagnates. Mainly Gān-Qì.

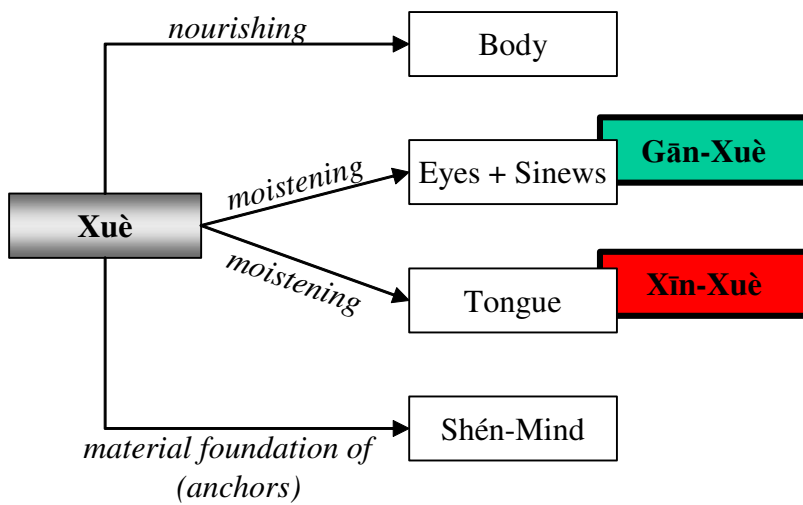
Qì Nì – Qì counterflow: a reversal of the normal direction of the flow of Qì.

Xuè – Blood

Xuè is a denser form of Qì.



Function of Xuè



Xuè is Yīn in nature.

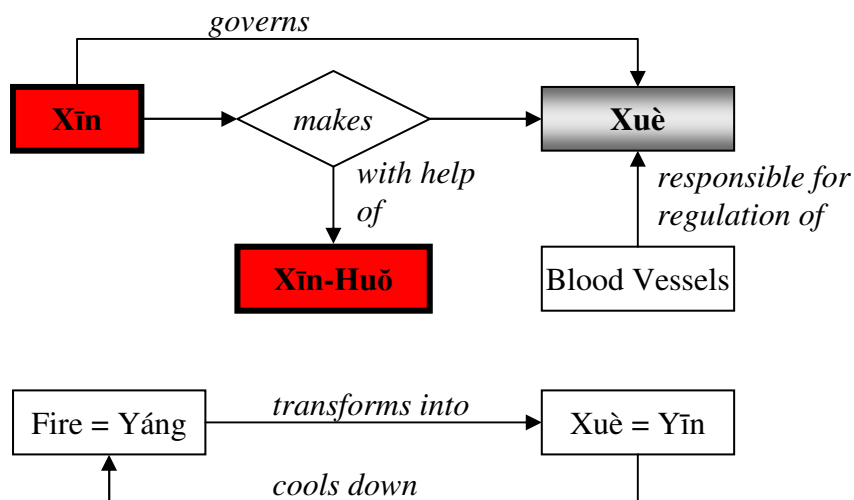
Xuè and Zàng-Fǔ

It is important to understand what the relation is that Xuè has with different organs.

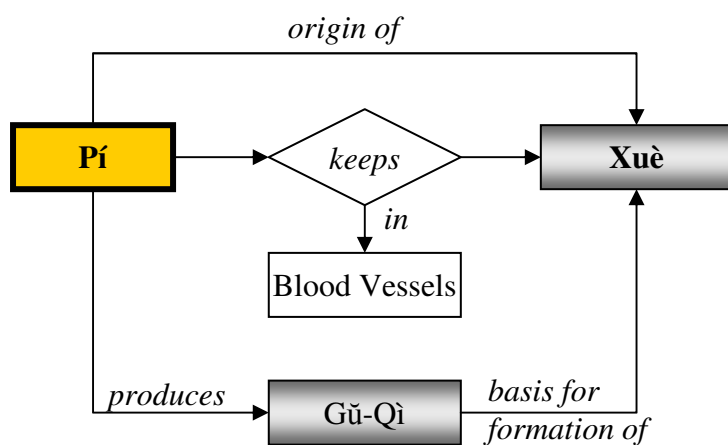
The following organs are discussed:

- Xīn
- Pí
- Gān
- Fèi
- Shèn

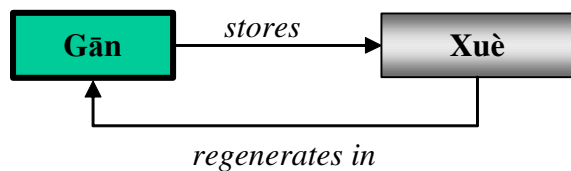
Xīn



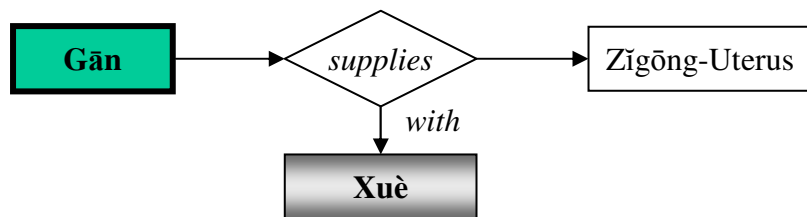
Pí



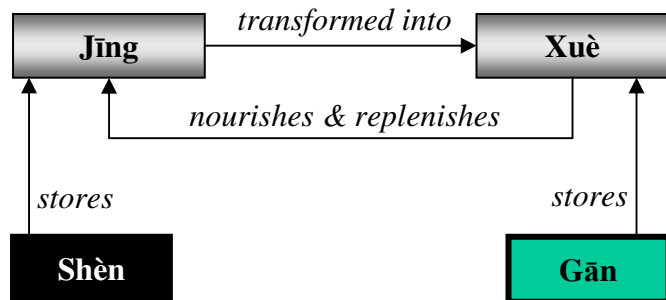
Gān



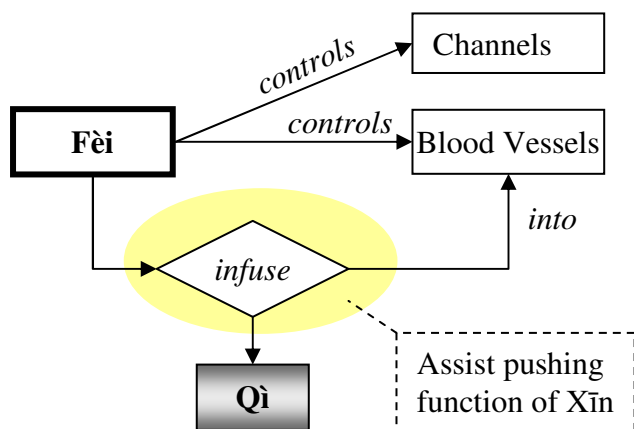
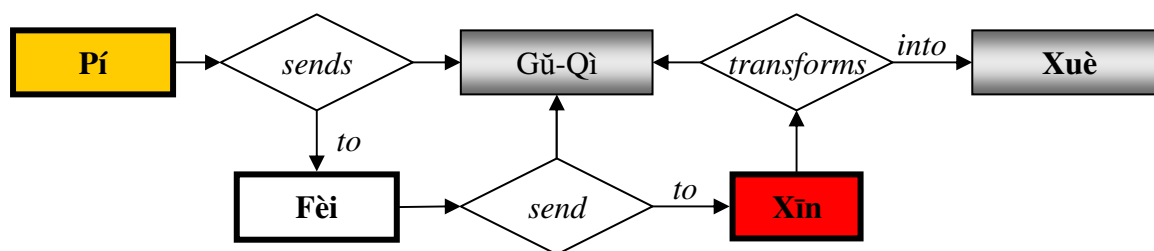
Gān stores Xuè has relation with physiology and pathology of menstruation.



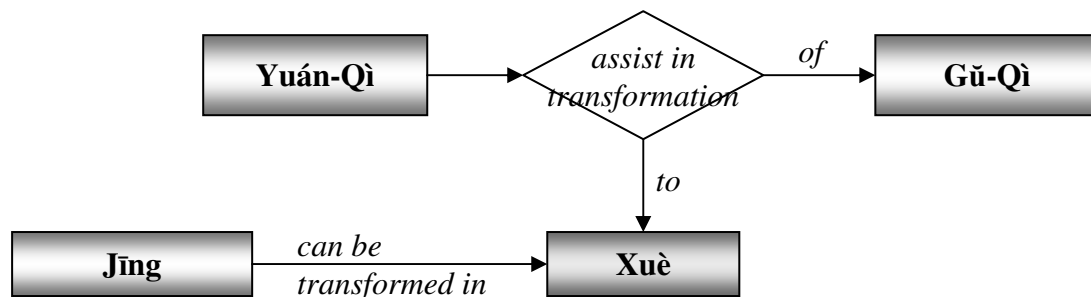
Shèn and Gān have a common origin:



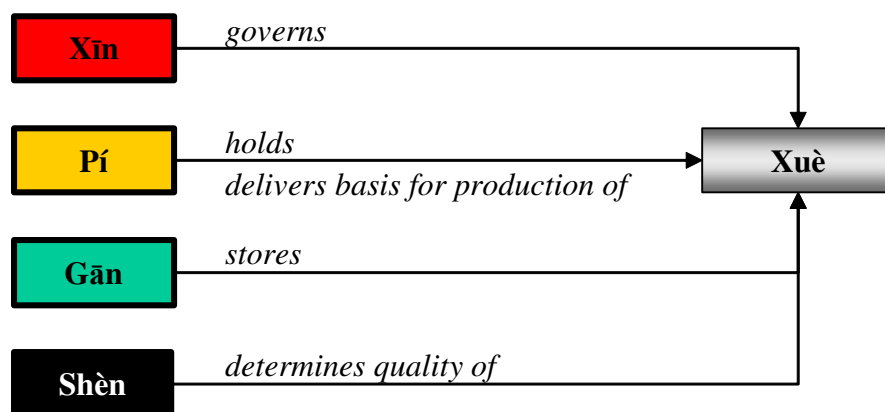
Fèi



Shèn

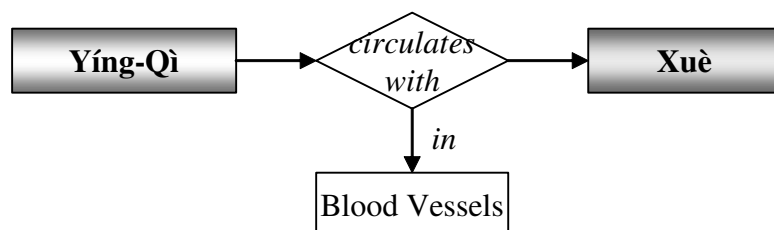


To summarize



The Xuè-Qì relationship

Qì = Yáng and Xuè = Yīn.

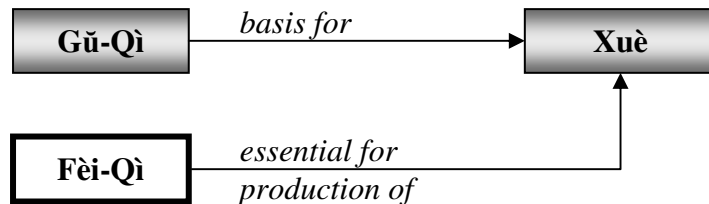


There are four aspects to the Xuè-Qì relationship. These are:

- Qì generates Xuè
- Qì moves Xuè
- Qì holds Xuè
- Xuè nourishes Qì

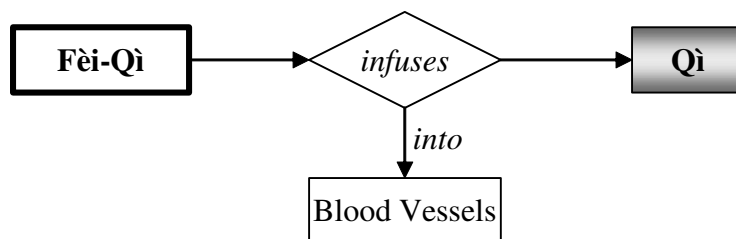
The first three aspects of this relationship are often expressed in the saying: "Qi is the commander of Xuè."

Qì generates Xuè



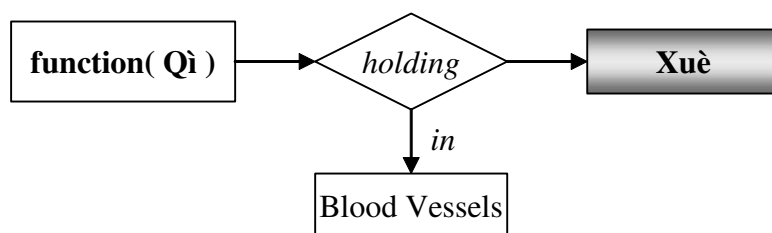
If Qì Xū → Xuè Xū. It is often necessary to tonify Qì in order to tonify Xuè.

Qì moves Xuè



When Qì moves, Xuè follows.
If Qì stagnates, Xuè congeals.

Qì holds Xuè

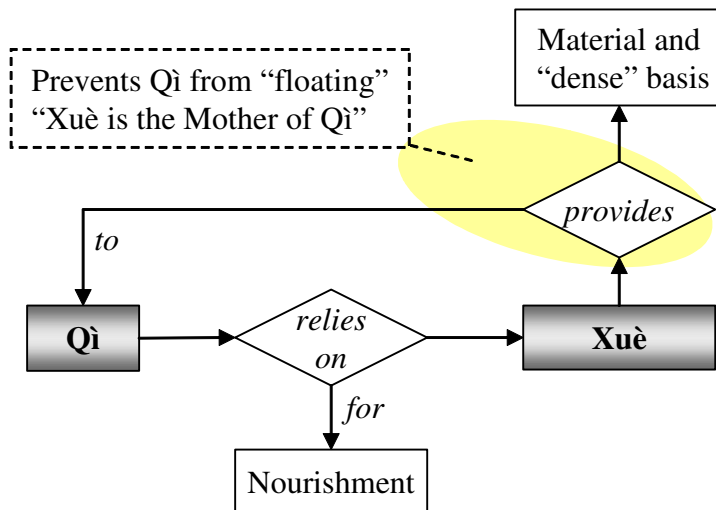


Primarily done by Pí-Qì.

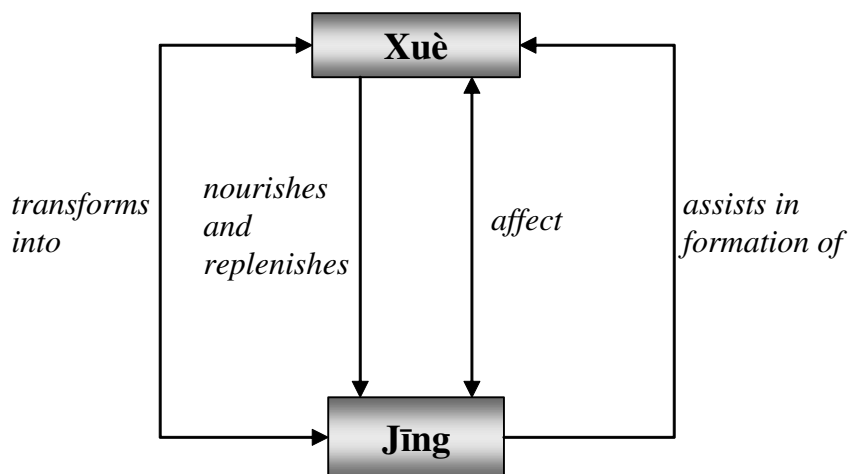
Xuè nourishes Qì

Xuè prevents Qì from 'floating'.

This aspect is often expressed in the saying: "Xuè is the mother of Qì."



Xuè-Jīng relationship



Xuè pathology

1. **Xuè Xū** – mostly caused by Pí-Qì Xū.
2. **Xuè-Rè** – mostly due to Gān-Rè.
3. **Xuè Yū** – caused by Qì Zhì, Rè and by Hán.

Jīn-Yè – Body Fluids

Assignment

Read the section on Body Fluids of The Foundations of Chinese Medicine (G. Maciocia).

Types of Jīn-Yè

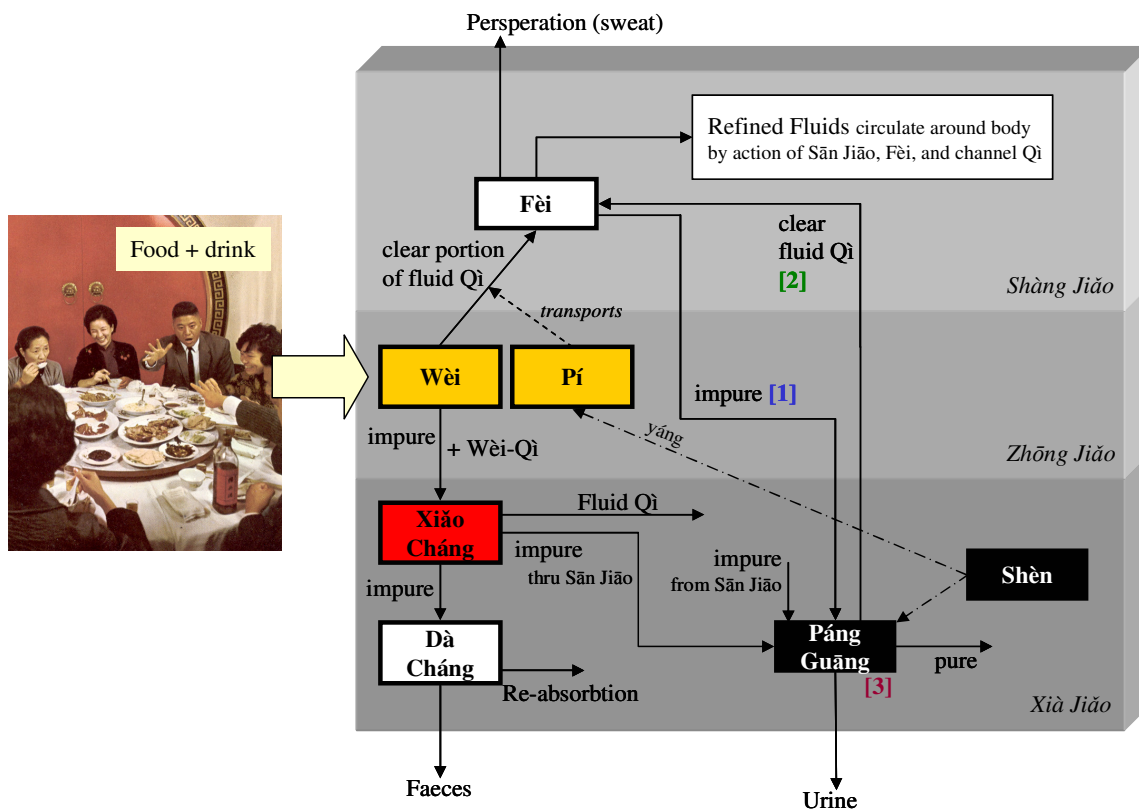
Actually there is Jīn and there is Yè. The table below shows the main differences.

| Jīn (fluids) | Yè (liquids) |
|---|---|
| Clear | Turbid |
| Light | Heavy |
| Thin-watery | Dense |
| Circulates with Wèi-Qì (defensive) on exterior | Circulates with Yíng-Qì in the interior |
| Moves relatively quickly | Moves relatively slowly |
| Under control of Fèi (spreads under skin). Under control of Shàng Jiǎo for transformation and movement towards skin. | Under control of Pì and Shèn for transformation. Under control of Zhōng and Xià Jiǎo for movement and excretion. |
| Function: moisten and nourish skin and muscles. | Function: moisten spine, joints, brain and bone marrow. |
| Sweat, tears, saliva, mucus. Component of fluid part of Xuè. | Lubrication of orifices of sense organs (eyes, ears, nose, mouth). |

| Jīn | Sense organ | Fluid of |
|----------------------|-------------|----------|
| Tears | eyes | Gān |
| Sweat | pores | Xīn |
| Watery saliva (xian) | mouth | Pí |
| Nasal mucus | nose | Fèi |
| Mucoid saliva (tuo) | - | Shèn |

Source: S. Clavey, *Fluid physiology and pathology in Traditional Chinese Medicine*.

Source and Transformation of Jīn-Yè



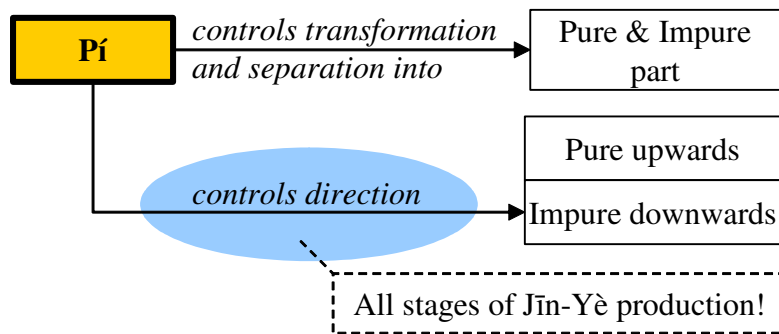
[1] by Fèi's spreading + descending function

[2] via Sān Jiǎo and Shèn channel

[3] Steaming action does separation

Jīn-Yè and Zàng-Fǔ

Jīn-Yè and Pí



Most important in relation to physiology and pathology of Jīn-Yè.

Disorders of Jīn-Yè → treat Pí.

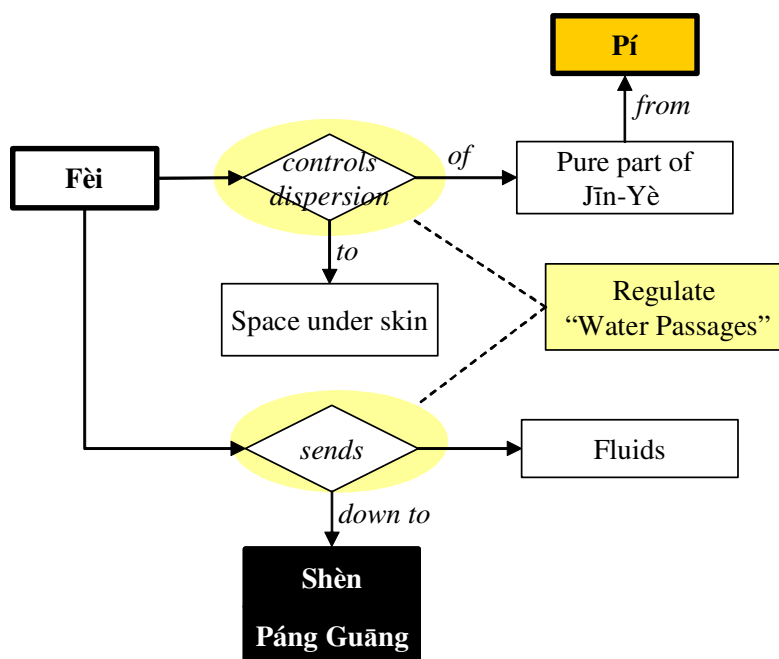
Jīn-Yè and Wèi

“Source” of Jīn-Yè.

Wèi likes to be moist. Pí likes dryness.

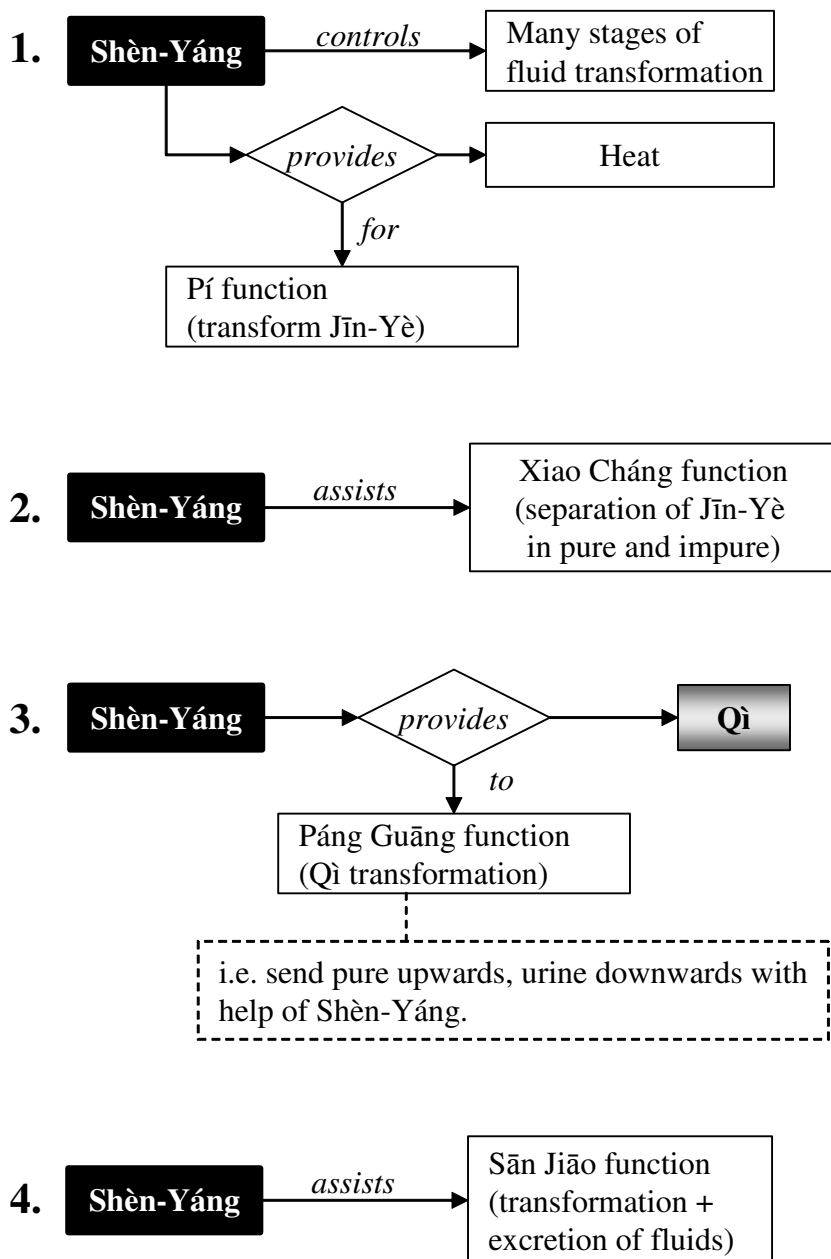
Dry-foods for a long time may damage Wèi-Yīn.

Jīn-Yè and Fèi

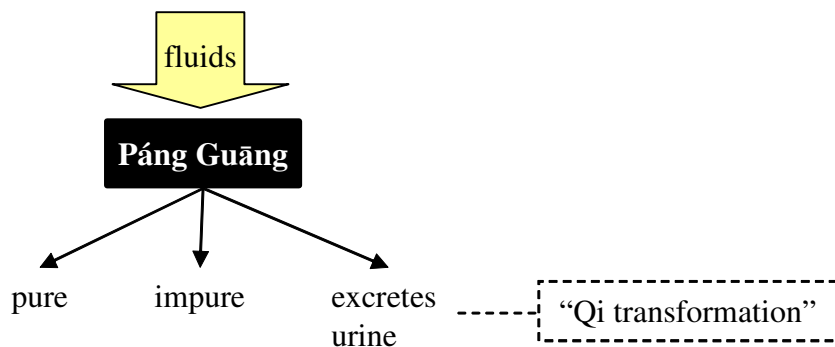


Jīn-Yè and Shèn

This is a very important relationship.

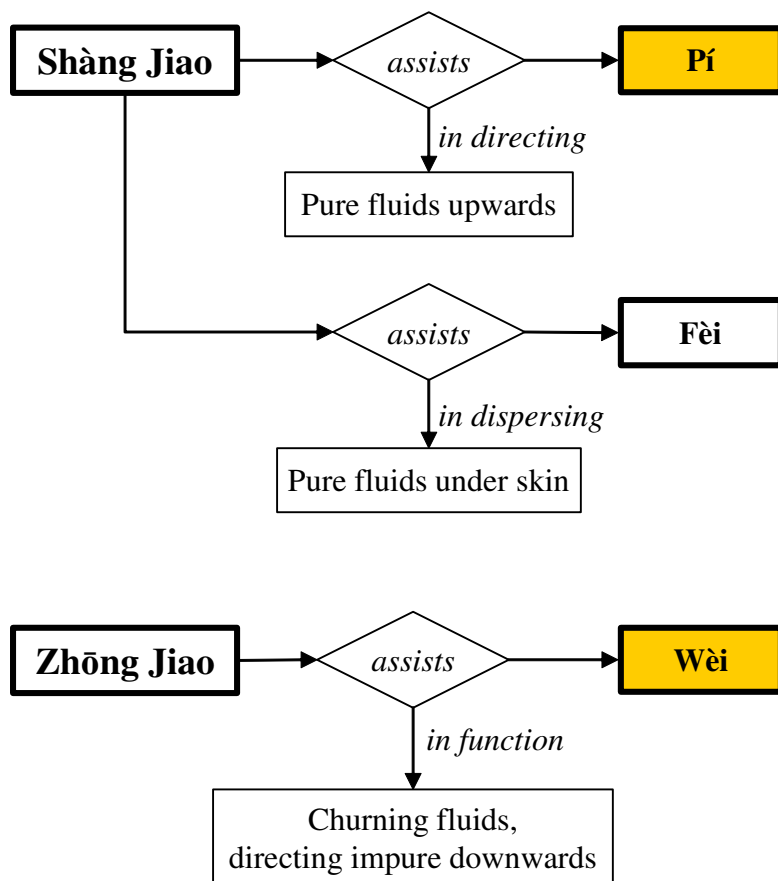


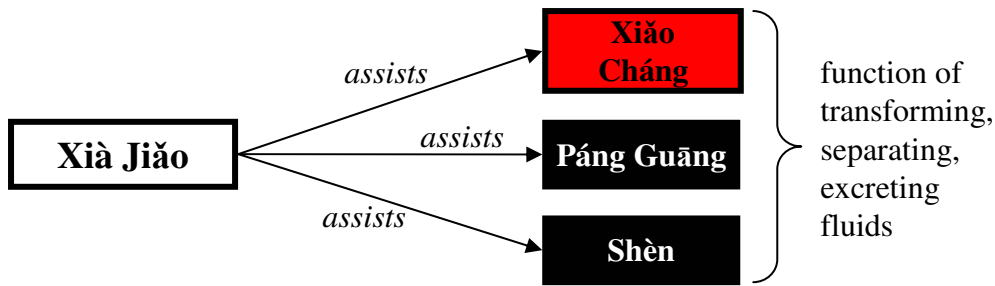
Jīn-Yè and Páng Guāng



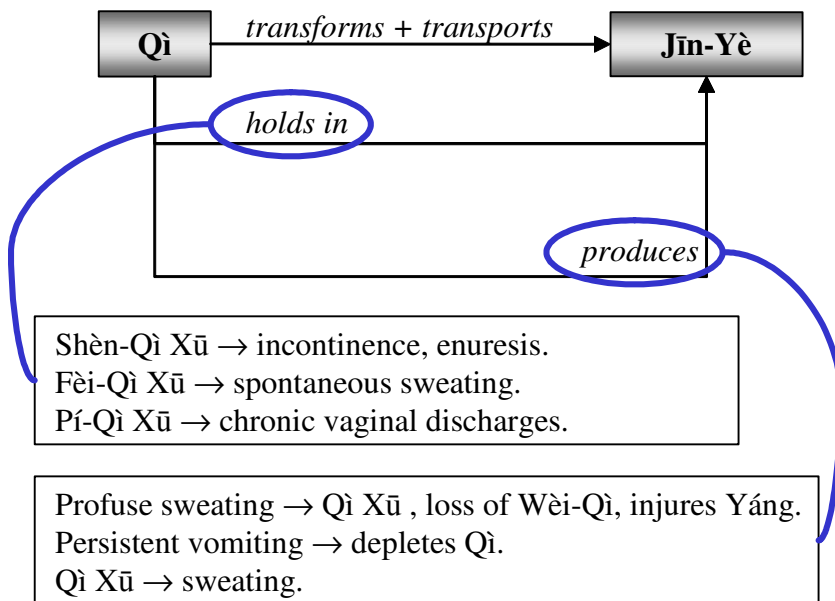
Jīn-Yè and Sān Jiāo

Sù Wèn chapter 8: “The Sān Jiāo is the official in charge of irrigation and it controls the water passages”

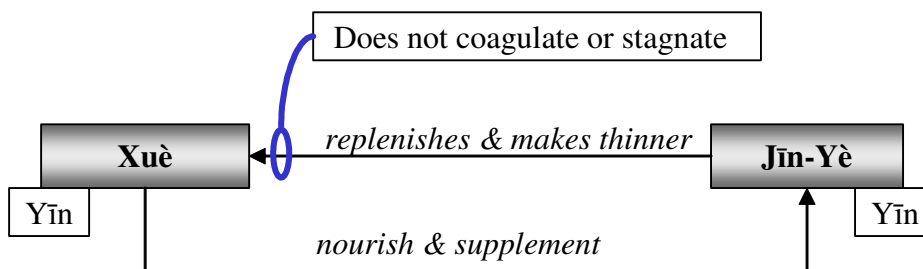




Relationship Qì and Yīn-Yè



Relationship Xuè and Yīn-Yè



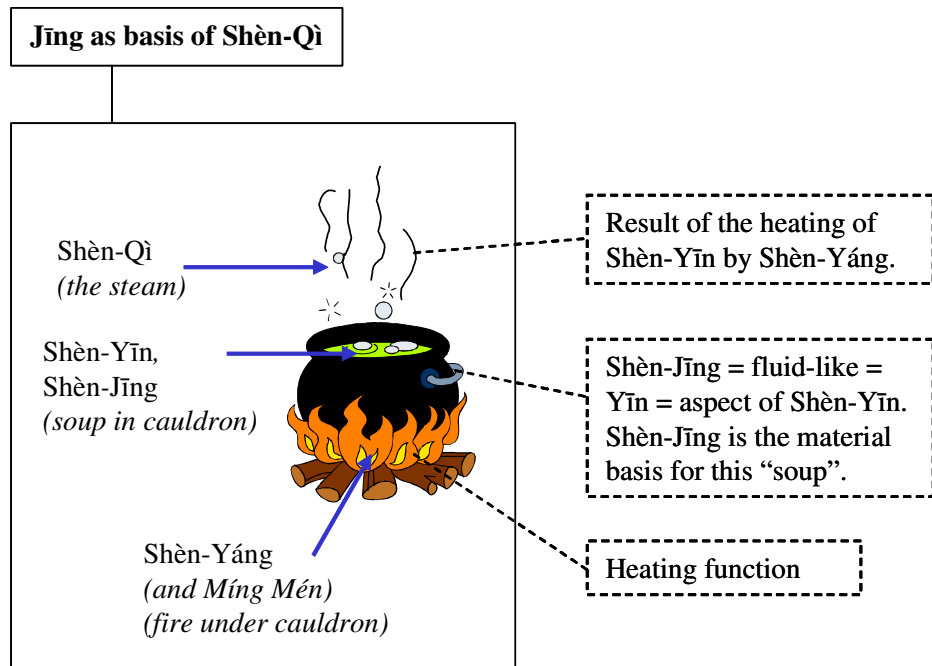
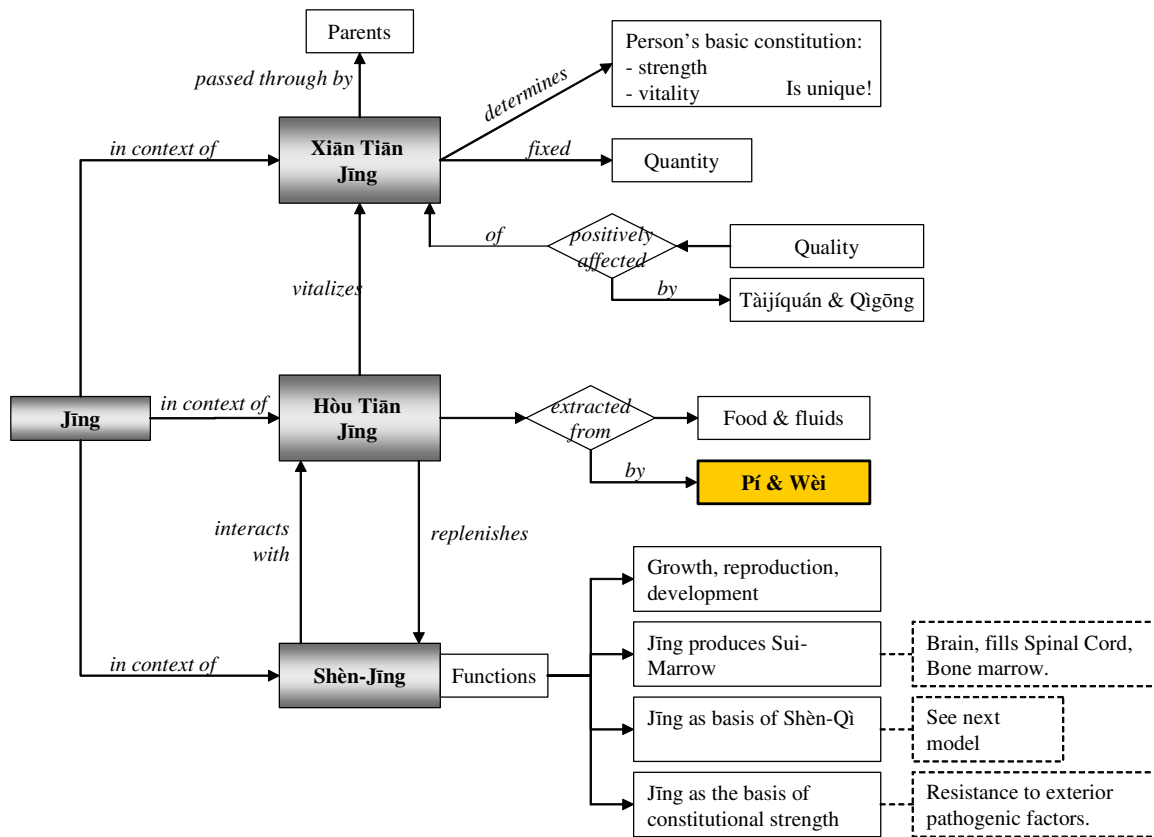
Excessive use of saunas → Xuè Xū.

Chronic blood loss → Jīn-Yè Xū.

Pathology of Jīn-Yè

1. Jīn-Yè Xū
2. Jīn-Yè Xū accumulation in the form of oedema or Tán-Yīn (Phlegm-Rheum).

Jīng – Essence

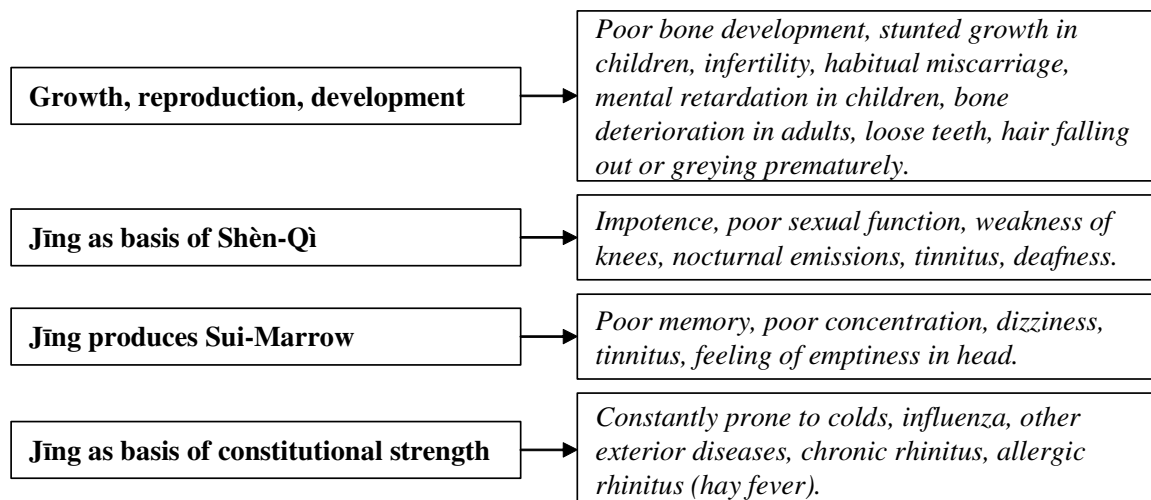


Differences between Qì and Jīng

| Qì | Jīng |
|----|------|
|----|------|

| | |
|---------------------------------------|-------------------------------|
| Formed after birth | Derived from parents |
| Energy like | Fluid like |
| Everywhere | Mostly in Shèn |
| Easy to replenish | Difficult to replenish |
| Short cycles (yearly or shorter) | Long cycles (7 or 8 years) |
| Changes quickly from moment to moment | Changes gradually and slowly. |

Problems when Jīng Xū



Shén – spirit, mind

Currently under development.

Sān Bǎo – three treasures

In Daoism Jīng, Qì and Shén are called the Sān Bǎo – the three treasures or the three gemstones.

These three determine the internal world of every individual. The Sān Bǎo are unique for every individual and are a constitutional micro cosmos which forms a natural opposite of the creative forces of the universe: earth, human, heaven.

Knowledge test

1. Compare the main functions of Qì and Xuè. What are the important differences and similarities?
2. what is the function of Yuán Qì?
3. What is the role of Shèn-Kidneys in the transformation process? Indicate which aspect or which manifestation of Shèn-Kidneys is responsible for what process.
4. What is the difference between Zōng-Qì and Zhōng-Qì?
5. What is the difference between Zhēn-Qì and Zhèng-Qì?

References

Sù Wèn chapter 1, 3, 4, 5, 8, 23, 68.

Líng Shū chapter 28, 30, 36.

Nàn Jīng chapter 4.

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